

The Advent Review

AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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SIGNS OF CHRIST'S COMING.

WHY drag thy chariot wheels, O Time?
How slow the moving hours!
When will thy buds, O "blessed hope,"
Expand to perfect flowers?

When will the black and weary night,
So full of sins and sighs,
End, and the dawn of righteousness
Upon the world arise?

Crowns tremble 'neath His "iron rod,"
Thrones sway in every blast;
Dark shadows of events to come
Upon the world are cast!

The stately pillars of our pride,
On which we placed our trust,
Like Jonah's gourd, in one brief hour
Are leveled with the dust.

The pestilence, with fetid breath,
Comes up from slum and pen,
And stalks through hall and pauper hut
To take the lives of men.

Are these His signal-flags unfurled—
His watchfires in the night—
To tell us of His near approach
Who brings the promised light?

Then lift your heads, ye weeping ones!
Look upward through your tears!
Your night of sorrow soon shall end
In Heaven's eternal years.

—Selected.

Our Contributors.

THE IMMORTALITY OF THE SOUL.

ELD. D. M. CANRIGHT.

PAGAN AND CHRISTIAN DOCTRINES OF THE SOUL COMPARED.—CONCLUDED.

MR. DOWLING has brought a great amount of evidence showing that popery is little more than paganism with another name. "In tracing the origin of the corrupt doctrines and practices of the Romish church," he says, "we have had frequent occasion, in the preceding chapters, to allude to the fact that most of its anti-scriptural rites and ceremonies were adopted from the pagan worship of Greece, Rome, and other heathen nations."¹

In the year 1729, a distinguished scholar and divine of the Episcopal Church of England, Rev. Dr. Middleton, visited the city of Rome, not as a theologian, but as a classical scholar, to study the ancient classical antiquity of the Greek and Roman pagans. But when he reached Rome, so exact did he find the resemblance between the temples, the images, and the ceremonies of popery and paganism, that he came to the just conclusion that he could in no way so well acquaint himself with ancient paganism, in all its ceremonies of worship, as by studying the Roman Catholic worship. After carefully studying and comparing the two systems of worship, he wrote "A Letter from Rome, showing an exact conformity between popery and paganism; or the religion of the present Romans derived from that of their heathen ancestors."

He has enumerated several points in which paganism and the papacy exactly agree. 1. *The burning of incense.* They practice this in just the same manner as the old heathens did. 2. *The use of holy water.* At the door of every Catholic church is a vessel of holy water, with which every one who enters is sprinkled. Just so it was in all the old heathen temples. 3. *Burning wax candles in the daytime.* Here, again, they follow the ancient pagans, as that was their custom.

4. *Votive gifts and offerings.* These are hung about the altars by those who have made a vow to God in some case of danger. Just so did the old idolaters. This was so rich a thing for the priests that it was soon imitated. 5. *Adoration of idols and images.* Pagans made images of their dead heroes, and others, and then bowed before them in prayer. So these Roman Christians make images of their martyrs and chief saints, and adore before them. 6. *The gods of the pantheon turned into popish saints.* The noblest heathen temple now remaining in the world is the pantheon in Rome, formerly dedicated by the heathen to *Jove and all the gods.* When the Christians got possession of it, it was re-consecrated to *the Blessed Virgin and all the saints.* With this single alteration, it serves as exactly for all the purposes of Christian (?) worship as it did for the pagan worship for which it was built. In many instances, even the old heathen idol was not taken down; but was only re-dressed, re-consecrated, and then worshiped as before, under another name! 7. *Road-gods and saints.* The pagans had their gods set up by the roadside at convenient distances for travelers to worship. The Catholics have the same. 8. *Processions of worshippers.* The religious pomps and processions of the heathen, according to the descriptions given of them, were so like those we see on every festival of the Virgin that none can fail to see their connection.

This comparison, says Dr. Middleton, might be easily carried on through many more instances. But the above are sufficient for my purpose. The learned doctor concludes his letter thus: "I have sufficiently made good what I undertook to prove,—an exact conformity, or uniformity rather, of worship, between popery and paganism; for since, as I have shown above, we see the present people of Rome worshipping in the same temples, at the same altars, sometimes the same images, and always with the same ceremonies, as the old Romans, they must have more charity, as well as skill in distinguishing, than I pretend to have, who can absolve them from the same superstition and idolatry of which we condemn their pagan ancestors."²

In these facts all Protestants are agreed. They show clearly how terribly Christianity had become corrupted with heathen doctrines before the rise of the Reformation. But Protestants who came out from the papal church at the time of the Reformation did not rid themselves of every false doctrine received by their fathers from the pagans. It was too much to expect that they would cast off all their errors, and adopt all the truth. Hence there has been need of a continual reformation ever since, by such men as Wesley, Whitefield, and others. Very many Romish errors were retained, if I mistake not, by the reformers. Dr. Middleton was a member of the established church of England. Hence there is unfortunately too much truth in what Dr. Challoner, a Roman Catholic, says in his reply to Dr. Middleton's letter from Rome. He thus turns Dr. M.'s arguments against himself and the Protestant church of England: "And by the selfsame way of arguing," says Challoner, "by which he pretends to demonstrate an exact conformity between the religion of the present Romans and that of their heathen ancestors, these same gentlemen will, with a much fairer show of probability, prove an exact conformity between the religion by law established, and popery. The consequence of which will be, if the doctor be not mistaken in his parallel, that the English Protestantism is no better than heathenish idolatry."³

With regard to the doctrine of the immortality of the soul and eternal misery, most of the Protestant churches have retained nearly all the tenets received by the Catholics from the pagans. With a few modifications, the orthodox Protestants still hold the same as the papists in their belief respecting the immortality of the soul. Hence, in proving the

heathen origin of this doctrine among the Roman Catholics, we have shown its origin among all Christians.

Let us now compare the pagan and Christian doctrine of the soul.

1. Plato held that the soul is immortal. Christians hold the same. This was not learned from the Bible; for the Scriptures never say a word about the immortality of the soul. It was learned from the heathen Platonic philosophers, as we have seen.

2. Plato held that the soul was of a very ethereal nature. Christians teach that it is immaterial. Neither was this learned from the Bible, as that book never once mentions such a thing.

3. One of the arguments on which Plato most relied to prove the immortality of the soul was its spirituality. So it is with Christians. Bible writers are never found using that argument.

4. Plato held the soul to be a part of God. The same is often heard from Christians. Says the Christian poet,—

"Our souls are his immortal breath."

D. W. Clarke, D. D., a bishop in the M. E. Church, may be considered a fair exponent of orthodox faith on this subject. In his late popular work, "Man all Immortal," he uses this language with regard to the soul: "Can we wonder that the undying spirit—that emanation of light and glory from the bosom of the Eternal—should rise above our comprehension?" Once more: "It is the high and indisputable proof of the divinity that dwells within us." So exactly like the language and sentiments of the ancient heathen philosophers is the above, that one would readily suppose that he was listening to Plato himself, if he were not informed that this is the language of a *Christian bishop!* As we have seen, this idea that the soul is an emanation from God, a part of divinity, right from the bosom of the Eternal, is the very heart of the pagan doctrine of the soul. Who, then, can fail to see the heathen fountain whence this came? It did not come from the word of God, as nothing of the kind is there taught.

5. Plato, and all the pagans who argued for the soul's immortality, likewise held to its pre-existence. Many of the early Christians held the same, and some hold it now.⁴

6. Plato taught that the soul alone was the real man. So thought Origen, and so teach Christians now. How often we hear ministers of to-day say, as they point to a corpse, "This is not your friend. He is not dead. He is in Heaven. This is only the old tenement in which he lived,—the prison of his now freed soul." The very original of this may be found in Plato's *Phædo*. Here it is: "Crito having asked him afterward in what manner he wished to be buried, 'as you please,' said Socrates, 'if you can lay hold of me, and I do not escape out of your hands.' At the same time looking upon his friends with a smile, 'I can never persuade Crito,' says he, 'that Socrates is he who converses with you, and disposes the several parts of his discourse; for he always imagines that I am what he is going to see dead in a little while. He confounds me with my carcass, and therefore asks me how I would be interred.'⁵

7. Plato, and all pagans who taught the immortality of the soul, held that the *body* was the *prison* of the soul. Christians believe the same.

8. Plato taught that matter in the gross, and the body in particular, was naturally corrupt, and the origin of all evil. Many Christians teach the same.

9. This doctrine, when received among the pagans, immediately gave birth to that abominable set of gloomy and misanthropic men, the *Eremites and Ascetics*. So, as soon as this doctrine of the immortality of the soul was received among Christians, it produced an exactly similar class of men,—the *Monks, Hermits, Anchorites*, etc.

10. Plato and the pagans held that the soul not only does not die with the death of

the body, but is actually a gainer in that catastrophe. Here, again, Christians teach exactly the same as those old pagans.

11. The pagans had a purgatory prepared, in which to partially purge impure souls immediately after death. The Catholics have the same.

12. Plato taught that those who were pure from all sin went immediately to Heaven on the death of the body. Exactly like this, Christians send their righteous saints straight to Heaven at the death of the body. In this they have again faithfully copied Plato.

13. Plato and the other heathens sent the incurably wicked straight to hell at death. Here, again, we have the original of the modern doctrine of sending the wicked immediately to hell at death.

14. The pagans deified their dead friends, exalted them into angels, demi-gods, and gods, made images of them, and then prayed to them for assistance. Christians have done the same thing with their saints. The saint and image worship of the Roman Catholics is a facsimile of the old pagan worship of heroes.

15. The pagans taught that little children would go to hell. Thus, Virgil describing the miseries of the damned, says,—

"And now wild shouts, and wailings dire,
And shrieking infants, swell the dreadful choir."⁷

Christians, both Catholic and Protestant, teach the same horrid doctrine. "The condemnation of children dying without having been baptized," says the Catholic Bossuet, "is an article of firm faith of the church. They are guilty, since they die in the wrath of God, and in the powers of darkness. Children of wrath by nature, objects of hatred and aversion, cast into hell with the other damned."⁸ The Calvinistic doctrine on this point is well known. This tenet is well worthy of its heathen origin.

16. The heathens gave most terrible descriptions of hell, and the woe and torments of the damned there, comparing well with modern orthodox descriptions of hell.

Here are sixteen points of identity between the pagan and Christian doctrine of the immortality of the soul, which embraces the whole doctrine in about all its phases. This, with the historical evidence already presented, makes it quite certain where this doctrine originated, and how it came among Christians.

¹ Pitt's *Æneid*, VI. 385, etc., quoted in *Origin and Hist. of End. Pun.*, p. 77.
² Quoted by the same.

STARTLING RESULTS OF THE LATE WAR IN TURKEY.

WAR is always a terrible calamity, but the world has as yet gained only a very partial idea of the results of the late war in Turkey. It was unlike any European war of the present century. Although it was complicated by foreign invasion, it was essentially a civil war. It was also a religious war. It was at times a war of extermination. We know something in America of civil war, although, strictly speaking, our last war was of that character only in certain localities, as in Eastern Tennessee and Missouri; but happily we know nothing as yet of a religious civil war,—a war in which each town and village is divided against itself, and in which neighbors, separated for centuries by religious differences, regard each other as infidels worthy of death.

The war commenced in Herzegovina in July, 1875. It came to an end nominally in March, 1878, but in fact is still in progress in certain localities. Russia took part in it after April, 1877, for eleven months. There were few important battles, but the war has proved to be the most fatal of late years to the armies engaged. The number of soldiers who have perished cannot be less than a million. The Russians acknowledge a loss of over 300,000 in Europe and Asia. The Roumanians, Servians, and Montenegrins lost at least 50,000; the Austrians, not less than 30,000. There are, of course, no statistics in regard to the Turkish losses, but care-

¹ P. 280.

² Catholic Christian Instructed, p. 3, Preface.

⁴ Chap. i. p. 18.

⁵ Algor's Doctrine of a Future Life, part I. chap. I. p. 6.

⁶ Rollin's Anc. Hist., vol. I. book IX. chap. IV. sec. 6, p. 365.

⁷ Book II. chap. II.

ful investigation as to the number drafted and the present force of the army makes it certain that the number exceeds 600,000. The present condition of the Turkish army is such that if there is no improvement, there will soon be very little left of it. There is a large force about twenty miles from Constantinople engaged in building fortifications. They are living in tents, with so little clothing that many are unable to leave their tents at all, with so little food that there have been days when their whole ration consisted of half a biscuit. If such is the condition of troops under the command of Baker Pasha, an Englishman, within twenty miles of Constantinople, what must be their fate in other places under Turkish officers?

It is sad to think of the sacrifice of a million brave men, but this is by no means the most startling result of this war. It has been accompanied by massacres, and by movements of population which remind us of De Quincey's famous story of the "Flight of a Tartar Tribe," and which I think have no parallel in modern times.

This movement commenced in Bosnia and Herzegovina in 1875, when the greater part of the Christian population fled to Austrian territory. Some went to Serbia and Montenegro. The war from the outset was one of plunder, outrage, and massacre; but the Muslim population, comprising most of the land holders and supported by the Turkish army, had every advantage over the Christian peasantry. Bands of rebels could maintain themselves in the mountains, but could do nothing to defend their homes and families. The great mass of the people had no choice but flight or massacre. They fled, and it is only since the Austrian occupation that they have been able to return. During their exile at least half have died of cold, hunger, and fever, although the Austrian government has expended large sums of money in aiding them. We may estimate the loss of life at 200,000 souls in these two provinces. Add to this the fear, anguish, torture, and distress of every kind, which have been suffered by the whole population, and we have a picture of misery to move the hardest heart.

In the spring of 1876 the Turkish government foresaw a Servian war, and ordered the Bulgarian massacres, to terrorize the province and insure their line of communication. About 12,000 were massacred, and a large number of towns were destroyed. This was followed by the flight of a large part of the Christian population of the district to the mountains and large cities, but, unfortunately, most of them were afterward induced to return. The war with Servia and Montenegro depopulated the frontier districts, but only for a time. When the Russians crossed the Danube, the tables were turned; and the Moslem population of the Dobrudscha and of Northern Bulgaria fled with precipitancy, men, women, and children,—to take refuge in the Turkish fortified towns. At Rustchuck, Shumla, and Varna, for months, they crowded every house and even lived in the streets. The typhus raged among them, and great numbers died of want. Some came to Constantinople. Many, especially the Circassians, were transported to Asia Minor. The remnant have just now returned to their homes.

At the same time Suleiman Pasha, under orders from Constantinople, undertook to exterminate the Christian population of Eastern Roumelia. Great numbers were massacred, but most of the population fled over the Balkans, suffering untold misery and anguish; but their flight was in summer, and their suffering less than that of the great Mohammedan exodus, which took place when the Russians crossed the Balkans. It was mid-winter, and a season of unusual severity; but as the Russians approached, a wild panic seized upon the whole Moslem population. They seem to have felt that a terrible retribution was about to fall upon them for all the wrong which they had done to the Christians, and, without waiting to see a Russian soldier or hear a Russian gun, they fled. I think not less than a million of souls thus left their homes, some going toward Macedonia, but the majority seeking to reach Constantinople. They carried with them what they could, and plundered as they went; but their sufferings were terrible beyond description. Multitudes froze and starved to death by the road side. Epidemics broke out among them, and swept away hundreds. In some cases the Russians overtook them. Then they threw their children away or drowned them in the rivers, left everything, and fled. In one case the advancing Russians collected and cared for several hundred small Turkish children picked up in a single day. They crowded the trains for Constantinople, and died by the score in the cars. They died at Constantinople of epidemics,

cold, and starvation. Of all this vast multitude very few have returned to their homes or ever will return. Probably half of them are already dead; a large number are now dying of starvation in the Rhodope Mountains; others have been sent to Syria and Asia Minor. Perhaps 50,000 remain in Constantinople and vicinity. By the treaty of Berlin, no Circassian is allowed to live in Bulgaria or Roumelia. The Bulgarians have returned, and it has become a thoroughly Christian province. The recent massacres in Macedonia and the retiring of the Russians from Thrace have also caused a large Christian emigration from these provinces into Eastern Roumelia. I think we may set down the loss of life in these various massacres and migrations in European Turkey at not less than 750,000, not including Bosnia and Herzegovina.

At the same time a similar movement of population has been going on in Asia Minor. When the war broke out, the half savage Kurds were armed and let loose upon the peaceful Armenian population of Eastern Asia Minor. They are still ravaging the country from time to time. Large numbers of Armenians have been massacred, many have been carried off as slaves, and it is said that about half of the Armenian population from the provinces of Erzurum and Van have emigrated to Russia. The suffering from fever, famine, and other causes, has been very great, but I have no means of estimating the loss of life.

Other small displacements of population have taken place. In Sukum Kaleh and vicinity the people were incited to insurrection by the Turks, and on their defeat were transported to Asia Minor. The loss of life in this emigration is said to have exceeded 25,000. There has also been some emigration from Lazistan since its annexation to Russia.

On the whole, the loss of life in these massacres and displacements of population must be more than one million of souls, and those who have escaped death have undergone hardships terrible beyond all imagination. Two millions of human lives, and all this incalculable human misery, is the price which has been paid for whatever has been gained in this war.—*Christian Union.*

"A NEW DISCOVERY."

DR. HOPEWELL, in his lecture on "The Bible and Science," relates this amusing but most instructive anecdote. In various parts of the county of Durham, and indeed at many points all around the coasts of England, there are submarine forests,—trees which once grew on the dry land on the borders of the sea, now sunk beneath its surface, covered at high water, but exposed in part or altogether at low water. Some twenty years ago the great dock on the Tyne was made, and many trees and horns of ancient animals were found imbedded in the slit of Jarrow Slake. One of these was standing upright, but was without its head. Its top had evidently been cut off; there could not be any mistake about the fact.

Sir William Armstrong, the late Robert Stephenson, and Mr. Harrison, the North-eastern Company's engineer, were greatly interested. It was concluded that some woodman of very ancient times had cut the tree, and that it was a most striking evidence of the extreme antiquity of the human race. In haste, Prof. Owen, the renowned palæontologist of the British Museum, was sent from London. One Sunday morning was spent by all these gentlemen wading in the slush and mud, inspecting this wondrous relic. Their conclusion was unanimous. The next morning a friend of mine, to whom Prof. Owen had sent his card with the expression of a wish to see some horns he had from the same site, was present also. He asked Prof. Owen to what conclusion they had come. The professor replied that they were all unanimous, and that the evidence was most satisfactory. My friend said, "You have not been inspecting an old cut, at any rate; for I had some pieces cut off that tree a few days ago, and have them now at home." The assembled company declared it was impossible. My friend assured them of the fact, and said, "Have you seen the man who first uncovered this tree?" They said they had not, and Prof. Owen was at once struck with the importance of having that man's evidence. The man was sent for. My friend told him what the man would tell him; for my friend knew all about it, and, besides that, would never have been so deceived, for reasons I could give, even if he had not known the true history; but I will let Prof. Owen tell the rest in his own words. He told the story himself at Leeds some years afterward, and this is what he said. After giving his account of the portion of the story I have already related, and saying that he had been told that

the navy who first uncovered the tree had himself cut the head of it off to lay down a sleeper for the tramway, he says:—

"This man was sent for, and on his arrival he declared that the tree pointed out was the one he had cut." Prof. Owen goes on to say,—and we should mark this,—"It was endeavored to be explained that that was impossible, as the place had not been excavated before" (it had got covered up again since the excavation); "but looking," said Prof. Owen, "with supreme contempt upon the assembly of geologists and engineers, the man persisted in the identification of his own work, and exclaimed, 'The top of the tree must be somewhere;' upon which," says Prof. Owen, "I offered half a crown to the first navy who would produce it. Away ran half a dozen of them, and in a few minutes they returned with the top. Never," says Prof. Owen, "had I so narrow an escape from introducing 'a new discovery' into science, and never had I a more fortunate escape."—*Selected.*

AN ANCIENT MORNING HYMN.

My God was with me all the night,
And gave me sweet repose;
My God did watch e'en while I slept,
Or I had ne'er arose.

How many groaned, and wished for sleep
Until they wished for day,
Measuring slow hours by their quick pain,
While I securely lay!

While I did sleep all dangers slept:
No thieves did me affright;
No evening wolves, those beasts of prey,
Disturbers of the night;

No raging flames nor winds did rend
The house that I was in;
I heard no dreadful cries without,
No doleful groans within.

Sweet rest hath gained to me that strength
Which labor did devour;
My body lay in weakness down,
It rises in new power.

Now for the mercies of the night
My daily thanks I pay,
And unto Thee I dedicate
The first-fruits of the day.

May this day praise thee, O my God,
And so let all my days;
And O may my eternal day
Be thine eternal praise.

—*Selected.*

OBEYING THE NEW COMMANDMENT.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." John 13:34.

God is love. God's law is love. The way to gain eternal life is by obedience to the great law of love; not such obedience as that of the Jews, who had this commandment from the beginning,—"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself." Lev. 19:18. We are to obey as Jesus obeyed, love as he loved us. Obedience in such a spirit of perfect love was new indeed to the Jews. Moses had said, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25. Christ found them ostensibly keeping the law, committing no overt violation, claiming to be very moral men; yet he declared, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." Matt. 5:20. We are thus enjoined not to ostentatiously claim to be commandment-keepers while observing only outward forms, but to love God and our neighbor in very deed and truth, obedience to the new commandment being declared the test of our discipleship. "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35.

Let us apply this test to ourselves. Are we obeying the new commandment? Are we, by our love and sympathy for one another, proving to all men our discipleship? or do we rejoice in iniquity, especially in those to whom we have taken a dislike? Are we easily provoked, continually thinking evil in regard to those who may have unintentionally, perhaps all unconsciously, provoked our ire? Are we throwing out evil surmisings, hints, and innuendoes,—secretly seeking to discourage them and cripple their usefulness,—yet all the time zealous and ostentatious in giving of our means, and in outward observance of all forms and ceremonies? To all such, notwithstanding the boasted possession of all the light of present truth, the commandment of Christ must be very new indeed.

How solemn the warning of the Master: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven. Many will say

to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7:21-23. To lack that charity described by the apostle in 1 Cor. 13, is to be devoid of the love of God; to be devoid of the love of God is to be devoid of all true knowledge of God, and, consequently, of all hope of salvation. "He that loveth not knoweth not God; for God is love." 1 John 4:8. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13:10. The law of God, enjoined by Christ, demands that we manifest our love to God by our love to one another. This we must do, if we would gain eternal life. "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Luke 10:25-28.

Every member of the church has solemnly vowed before God, the holy angels, and his brethren to do this,—to keep the commandments of God and the faith of Jesus. We have covenanted to live in active benevolence toward all men, and more especially toward those of the household of faith (Gal. 6:10), and every pulsation of our being must be brought into subjection to this main principle: "If any man have not the spirit of Christ, he is none of his." Rom. 8:9. No man is really and truly converted until he is made more loving and more lovable. If we have the spirit of Christ, it will be manifest. The old love of self, with its pride, stubbornness, and utter indifference to the feelings of others or aught that concerns them only so far as they can be made to minister to our gratification, will be taken away. All who come in contact with us will realize the change. The old man with a confirmed shrew for a wife, who, fearing that some doubted the genuineness of his conversion, cried out, "I know I've got the genuine article; if you think I am not truly converted, just ask my wife," had the true idea, though he did excite all in the meeting to laughter. Doubtless the old lady found him as much a new creature as he had found the command to love as Jesus loved a new commandment.

Such a conversion prompts a man to study the character of those around him; makes him gentle, patient, humble, forbearing; and induces him to dwell with delight upon the good qualities of others, instead of ever harping on their short-comings and faults. If a man in the spirit of Christ obeys the new commandment, it will first be manifest in his home. He will be more gentle, patient, and forbearing. His neighbors will know it. The poor will have reason to rejoice at it. The very tones of his voice become more kindly. All that was harsh, ungracious, and irritating in his manner departs—changes to gentleness and love. He will diffuse an atmosphere of love and kindly feeling wherever he may go, that will prove wondrously contagious; and though some may cavil at what they term the strangeness of his doctrine, all will respect and promptly testify to the reality of his religion. A man makes his own path bright and cheerful by striving to make other people's so. No man can keep this new commandment, and retain his stinginess, his pride, his passionate temper, or indulge in evil surmisings, contention, hate, or evil speaking. He that wounds, grieves, wrongs,—causes sighs, tears, and sorrow,—is doing the work of Satan. He that by love and sympathy removes one pang, or causes one throb of joy to a human heart, is doing the work of Jesus.

But there are those who prove false to their profession,—those who by words and acts bring disgrace upon the cause of Christ. Will it mend the matter if we too prove false to our covenant, and cease to love them? We are to love as Jesus loved. He could not love pride, lust, lying, or any evil in us. We may not love or sanction sin in any one; but we are at all times, under all circumstances, to deal gently with the erring. It is the common practice to drive them from us, to treat them with coldness, contempt, and scorn; but this is neither right nor Christ-like. We should endeavor to win them back to virtue and to right; and however much we may have been wronged by them, upon the first sign of repentance, we should forgive, even as we hope to be forgiven.

But if those who do evil are allowed to remain in the church, the world's people consider that we encourage and abet them in

The Review & Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., MARCH 27, 1879.

JAMES WHITE, } Corresponding Editors.
J. N. ANDREWS, }
U. SMITH, } Resident Editor.

THE TEXAS CONFERENCE.

THE Texas Conference is small. Probably there are not more than three hundred Seventh-day Adventists in this large State. The emigration to this State is great. The people come from all parts in covered wagons. Thousands who are pouring in, have not so much as heard of a Sabbath-keeper in the world. I never saw people so eager to read as these. This is a vast missionary field, and yet it has received but little help from the General Conference. Texas has not been helped to the amount of two hundred dollars. Their tract and missionary society is about seven hundred dollars in debt. But they have, as we are glad to report, one thousand dollars on hand in books and cash.

At their camp-meeting and Conference last November, twelve hundred dollars was pledged to the tract and missionary society, all to be paid during the year 1879. But ready cash is almost out of the question. The preachers that labor in this State are poor men. Two tents are ordered. If the preachers can collect enough for running expenses the present season, they will do well.

In view of the foregoing facts, of which we have personal knowledge, we suggest that the President of the Texas Conference can hire the money to purchase the tents until cotton season, when the brethren will have some money. When the Texas brethren shall pay for these tents, the General Conference and the REVIEW Office will place to the credit of the Texas Conference and T. and M. Society the entire amount of the cost of the tents they use and pay for.

The statement of the case is now before those whom this matter may concern. If our brethren in Texas purchase and support one tent, they will be credited on their account at the REVIEW Office the cost of one tent. If they support two tents, they will be credited the cost of two. And if they can furnish laborers and support for three tents, they will receive credit on their account for the cost of the three.

And further, at any time when the brethren of the Texas Conference are ready for a good class of one hundred, Elders Smith and White will hold a Biblical Institute with them. We suggest that the first of next November, in connection with their Conference, at the camp-meeting, would be a good time. God bless the Texas Conference. It is small; but there is room and material in this vast field for one of our strongest Conferences.

JAMES WHITE.

THE TABERNACLE.

THIS building is now completed; and for the past few weeks, Sabbath-school and meetings have been held in it. We are therefore prepared to speak more definitely concerning it. Our readers have doubtless looked for a description of the building before this; but a full description cannot well be given without engravings showing the ground plan, elevation, and exterior view. These will be provided in due time; but we wish to say a word about it to give the reader something of an idea of its structure before the dedication, April 20.

The building stands on the site of the old church, on Washington St., facing east upon the public square. It is 105 by 130 feet. Frame of wood veneered with brick, like the Sanitarium and the new Office building. There are four large entrances, through vestibules, one at each corner, facing south-east, north-east, north-west, and south-west, respectively. In this respect it is a good symbol of our message, which is gathering into its fold precious souls from the four quarters of the earth.

The interior arrangement consists of a large central audience room 65x85, entered directly from each vestibule through folding doors. Around this, on the north, south, and east sides, are three vestries, those on the north and south being respectively 21x52, that on the east 23x73. Doors from these vestries open also into the vestibules, so that any room can be entered without going through any other.

The main audience room will seat about nine hundred persons; the north and south vestries, two hundred and fifty each; the front vestry, three hundred and fifty.

The vestries are separated from the main audience room by sliding partitions, containing ground-glass windows for the free admission of

light. These partitions are hung on weights, and can all be thrown up by a few persons in a moment of time, thus transforming the entire lower floor into one vast room, capable of seating over seventeen hundred persons, all within sight and easy hearing distance of the pulpit.

The pulpit is placed on the west side, the platform on which it stands, filling and extending somewhat in front of a large arched recess. In the back of this recess is a triple window, on the left sash of which is painted as a motto Rom. 3:24; on the central one, the ark and the law of God, the ten commandments; and on the right, Rev. 14:12.

From the pulpit a passage leads to the rear vestibules on either side; and from these passages stairs ascend to rooms over said vestibules, which are to serve as committee rooms. From each side of the pulpit, steps ascend to the gallery, which extends around the remaining sides of the room, on a circle forty-five feet in diameter. The gallery also extends to the front over the front vestry, furnishing seating room for eight hundred persons. Two stair-cases lead from the gallery into each of the front vestibules. Wall seats, and extra seats in aisles and vacant spaces, can be made to accommodate about seven hundred more. This makes a total of thirty-two hundred, who can be accommodated in the building in case of a crowd. All doors above and below swing outward.

The gallery-front is supported by iron pillars. These, extending upward above the gallery, form a support for the roof. The space within the circle is finished up with a dome, terminating in a large sky-light, twenty-five feet in diameter, fifty feet from the floor. A continuous row of small windows above the gallery admits abundance of light above, giving to every part a bright, cheerful, and inviting aspect.

The basement extends under the whole building. In this, just under the floor, is a net-work of steam pipes, taking steam, through a pipe laid under ground, from one of the forty horse-power boilers of the Office. The heat is thus evenly distributed under the entire floor, and passes up through little registers in every part. It is just as warm in one part of the house as another, and the heat is brought where it is most needed,—around the feet and lower limbs. The heating system is very pleasant and efficient. No fire is built in the house.

The regular Sabbath audience now comfortably fills the main audience room. For Sabbath-school and social meetings, it is very convenient. Thus when the scholars gather for Sabbath-school at nine o'clock Sabbath morning, they pass to the places assigned to their respective divisions in the different vestries and the main room. The partitions are thrown up, and the school is all together for the general opening exercises. The partitions are then drawn down, and the divisions in the different rooms are thus almost as much by themselves as if they were in separate buildings. Class recitations being ended, at a given signal, the teachers and officers throw up the partitions, and the school is one again for general closing exercises, without a scholar leaving his seat.

In the afternoon, the social meeting is divided to avoid having too large a company in one, the divisions occupying different rooms, and carrying on their worship without interfering with each other. The house is an easy one in which to speak, and the acoustic properties are good. All are more than pleased with the building, and more and more convinced that it is just what is needed. It is finished up in a plain and not unnecessarily expensive manner, and supplies a want which the cause here has long felt. And now we want to see it appropriately and solemnly dedicated to the worship of God. In this the help of all the brethren and sisters who can come, is wanted. The foregoing description is designed only as an introduction to the invitation which is hereby extended to all to come to the General Conference and dedication, April 17-21. We want to see the house filled, from floor to topmost seat in the gallery. We want to see such fervency and enthusiasm as the present progress of our cause now warrants, and we want to experience such a blessing from the Lord as shall consecrate the house, and shall consecrate all the people anew to his service.

It is not a cunningly devised fable which is now beginning to move powerfully the people of the earth; but it is the most marvelously and harmoniously arranged, nicely balanced, and strongly fortified system of truth, that has ever yet been developed by the fulfillments of prophecy, and the concurrent testimony of the word of God. This truth is going on to speedy victory; for the end is at hand. It is in the interest of such a

truth that this house has been erected. Come to rejoice in the accomplishment of this work. Come to see; come to hear; come to help; come to receive. The blessing of the Lord maketh rich.

ARE THEY HONEST?

THE question, "Is he honest?" is quite a serious one to raise in regard to any individual. It is still more so when we are obliged to apply it to a whole class, and ask, "Are they honest?" Yet the course taken by the opponents of the Sabbath of the Lord; their tortuous and self-contradictory reasoning; their frequent, and apparently willful, suppression of half the truth, which turns the other half into a lie, compels us to ask this question respecting them.

In the *World's Crisis* of March 5, 1879, appears an article by H. F. Carpenter, headed, "The—Not Two—Which?" in which he denies that the Bible makes any distinction between laws moral and laws ceremonial, and bases that denial on the fact that the expression "the law" is used in the New Testament, but "never once the two laws."

He then says, "Now, my friends, which of your two laws is the law? The ten commandments, I hear you say." Following this, certain references are given in which the term "the law" occurs, showing the most astonishing confusion in his mind in regard to the matter. He then adds, "Perhaps you regret saying that the law meant the decalogue, and wish to change it and have it mean the ceremonial." Quoting, then, several texts in which the words "the law" refer to the moral code, he adds, "Are these things said of the ceremonial? Certainly not. But they are said of the law, consequently the ceremonial is not the law. What a muddle we are in? What has mixed us up so? Trying to make two of one."

No, sir! The muddle is one of your own manufacture. It is one in which S. D. Adventists never find themselves. It is a very easy thing to represent them as believing that "the law" must mean one and the same thing in all places; and to one who believes that the ninth commandment of the decalogue has been abolished, the temptation to do so for the purpose of carrying a point, is too strong to be resisted.

With an air of apparent triumph he asks, "Supposing for a moment this [the idea of two laws] to be true, to which of these laws does the Scripture apply the expression, the law?" Nothing can be more simple and easy than the answer. The Scriptures sometimes apply it to one and sometimes to the other; and no S. D. Adventist, so far as we are aware, ever took any other ground. Had not Mr. C. carefully kept this fact out of sight, and represented just the opposite as being true (whether intentionally or not we will not press our opinion), his whole article would have been spoiled.

We ask the reader to look a moment candidly at this question of the two laws. Why are such frantic efforts made by our opponents to break down this distinction? An effort so unreasonable shows that they are under some terrible pressure. Is it not a fact that this distinction does exist in the very nature of things? Are there not laws which are moral, and only moral, in the generally-accepted signification of that term? Are there not also laws which are ceremonial, and that only? Any one possessed of a particle of either sense or candor will admit both these propositions. Then, secondly, does the Bible have anything to say about both these kinds of law? Every one knows that it does. Now, thirdly, is the Bible as accurate as other books? Is it a book of common sense? When it treats of laws which are distinct from each other, being of an entirely different nature, does it recognize that distinction, or does it blunder through the whole subject, and mix up all laws in the most bewildering confusion? Why do despite to the good sense of the word of God, to say nothing of its inspiration?

Now this is all that we claim concerning moral and ceremonial laws; that is, that the Bible recognizes the same distinction which we find in all the lexicons, which every one acknowledges, and which does exist in the very nature of things; and that it says certain things about the moral law, and other things about the ceremonial; namely, that the latter, as the shadow, has lost itself in Christ, while the former still remains to be practiced and taught till the earth shall pass away, if we would be great in the kingdom of Heaven. Matt. 5:19.

And Mr. Carpenter himself acknowledges this distinction; for quoting Ps. 19:7; Matt. 5:17; Rom. 7:7; 1 Cor. 15:56, he says: "Are these things said of the ceremonial? Certainly not." Here he unconsciously suffered his innate good sense to get the better for a while

of his artificial theology, and give utterance to a little truth. But it was not intentional; for he immediately chokes it down, and commits himself to this contradictory and fatal position: "The law is one thing and one only, and that one thing embraces all God's precepts and judgments given to Israel, whether moral or ceremonial."

Now Christ did abolish and take out of the way some law. If there is but one, he abolished all law. Then when, where, how, and by whom, was a new one enacted? or haven't we any yet? and as "sin is the transgression of the law," and "where no law is, there is no transgression," and "sin is not imputed when there is no law," is there any sin in the world now? And if so, by what is it shown? We have been waiting twenty-five years for these no-lawyers to give us their system of theology and answer these points; but as yet they have failed utterly to meet the issue. Like the cuttle-fish, which ejects from its ink-bag a muddy fluid to darken the water and cover its retreat, so all these men do is to try to raise a dust to blind the eyes of the investigator and to conceal their position.

But just as clearly as we are told that there is a law which Christ did abolish, we are also told by Christ himself that there is a law which was not to change in one jot or tittle while heaven and earth endured,—commandments which his disciples were to faithfully do and teach, as they valued Heaven itself. What law was this? How can the same law be both established and abolished at the same time?

If the reader wishes to involve himself in a "muddle" that is a muddle, and in absurdities and contradictions without end, let him try to harmonize this one—no—new law position of these anomalous expositors with the declarations of the New Testament. We have not space to draw out the particulars, twenty-five at least, in which he would find the Bible, according to this view, contradicting itself; nor is it necessary to restate an argument which has been so often repeated. Any advocate of the single-law theory has but to read Eld. Carrington's pamphlet on the two laws, published at this Office, to become ashamed of his position, if he is still susceptible of that emotion.

We look with pain upon the work of these men, who, to get rid of the Sabbath of God, are fighting his law. They are warring against an instrument which comes to us bearing the authority of Jehovah, and clothed with the holiness of the highest Heaven. "The law is holy, just, and good," says Paul. They are warring against a law with which the carnal mind is at enmity, but in which the spiritual man delights; a law which the Saviour, by his teaching, sinless life, and sacrificial death, magnified and made honorable; for he died to bring man's deformed and guilt-stained character back into conformity with that righteous law, by which we must all be judged at last. Jas. 2:10-12.

We know that these men are preparing for a terrible disappointment unless they change their course. In words of startling import, Christ says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father in Heaven." Matt. 7:21. Doing the will of God is keeping the commandments, or law of God. Search carefully, and see if it is not so. And when he speaks of the many who have not done this, but who will still say, Lord, Lord, he says: "I will profess unto them, I never knew you; depart from me, ye that work iniquity"—*ἵνα ἀνομιᾶν, violation of law!*

We warn all those who in word, or heart, or life, are fighting against God's law, breaking any commandment and teaching men so, to desist from their unholy work. The day of the Lord is at hand, when every wall daubed with untempered mortar will fall, and every effort to mislead and deceive ourselves or others will receive its just reward. In the name of all that is true in this world, or desirable in the world to come, we exhort them to prepare for Him who is soon to appear on the great white cloud, by coming into a place in which it may be said of them, "Here are they that keep the commandments of God and the faith of Jesus," Rev. 14:12, 14, and to them at last, "Blessed are they that do His commandments, that they may have right to the tree of life [from which man was driven for violating law at first], and may enter in through the gates into the city."

DO YOU PRIZE YOUR FREEDOM?

THOSE who have the privilege of enjoying their faith in the third angel's message without restraint, and who perhaps also have the sympathy and cordial co-operation of their friends, should greatly prize such privileges. Look at the following case, and be not unmindful of

what you enjoy, nor ungrateful to God for your better situation.

A brother writes from Wisconsin that he is advanced in years, and quite broken down in health, and has lost his eye-sight, so that he cannot read the REVIEW for himself; and that those upon whom he is dependent reluctantly do as much as to bring him his paper from the post-office. He has taken the paper eighteen years, and prizes it still as highly as ever; but now he says he may as well stop it for himself. Yet he is not unmindful of others who may have more privileges, and hence he sends two dollars, that through the missionary society the paper may be sent to some one who may be benefited by it. We believe the Lord's blessing will follow such a donation, and that the giver will behold the results in the kingdom of Heaven.

TO CORRESPONDENTS.

1.—RICH MAN AND LAZARUS.

E. J. B.: The parable of the rich man and Lazarus was recently explained by Eld. W. H. Littlejohn, in articles copied from the *Sabbath Recorder* into the REVIEW. It is also explained in our works on the nature of man, which see.

2.—SELLING TO THE STRANGER.

Why was it lawful for the Hebrews to sell to the alien and stranger what they were not permitted to use themselves? Deut. 14:21. E. J. B.

ANS. It seems to us a sufficient reason that it was lawful, because God told them they might do it.

3.—FOREVER AND EVER.

C. P. BOLLMAN: A criticism on the words forever and ever, and an explanation of Isa. 65:20, will be found in the work entitled, *Man's Nature and Destiny*, published at this Office.

4.—RESURRECTION OF THE WICKED.

A. M. SOUTHERLAND: For a full discussion of this subject, an examination of the texts for and against, and a triumphant vindication of the doctrine that the unjust will be raised to life, see Eld. Waggoner's work, "A Vindication of the Doctrine of the Resurrection of the Unjust," published at this Office.

5.—SECOND CORINTHIANS 3:7.

A. J. R.: In the REVIEW, Vol. 51, No. 1, will be found an exhaustive article on 2 Cor. 3, which will answer your query on verse 7. Also in the pamphlet entitled, *The Two Laws*. In regard to modern revivals, a person may change his course of life to do right according to the best light he has, and may in consequence receive the approval of his own conscience, and become very happy therein. So far he is converted. But any one who goes contrary to light clearly perceived, and contrary to his own convictions, must fall into condemnation; and no confidence can be placed in any emotions he may feel or manifest.

ANSWERED BY LETTER. W. Allen, G. W. Colcord, S. E. Edwards, B. D. Haskell, J. Q. A. Brown, R. F. Cottrell, H. L. Hastings, H. P. Sanderson, Geo. P. Rowell & Co., and J. Butcher.

THE SABBATH QUESTION IN ENGLAND.

IN my last communication I referred to the controversy in the Southampton papers on the Sabbath question. Three more articles have since appeared, one of them from the rector of one of the established churches of the borough. It was an attempt to reply to the question concerning the days of the week. There was nothing especially new in it, but he took so many conflicting positions that they seemed to need fastening together. They were in substance as follows:—

1. The fourth commandment still requires obedience. 2. The Sabbath of the Jews was abrogated, but the Sabbath of the decalogue is still binding. 3. The original Sabbath law was given in Gen. 2:2, 3, and each successive generation, without a single exception, has recognized it by keeping one day in seven. 4. One day is just as good as another, so all days are alike. 5. The day given to the Jews was a different day from the creation Sabbath. 6. "The first day of the week, signalized by the event of Christ's resurrection, was immediately and without question observed by the Christian church as the Sabbath of rest, or the Lord's day, and that forever after." 7. "From the day of Christ's resurrection, the first day has never passed without the gathering of Christians together in his name." 8. "To sum up, then, our warrant for the change of day may be traced to the authority of the Lord himself; for as the apostles were careful to deliver nothing relating to the worship of God except on express revela-

tion from Christ, so it is not to be supposed that without any direct intimation from him they could have ventured to depart from the observance of the old Sabbath, and to solemnize another day throughout the Christian church."

The reader will bear in mind that these were the assertions of the rector. Instead of pointing his readers to the texts to show that the day of the Sabbath had been changed, as demanded by "Inquirer," he said "instances" of first-day observance "would occur abundantly to every one in the reading of the New Testament."

The other two articles relate more especially to how Sunday should be kept. I have seven of these articles carefully laid away, and it may be we shall yet have an opportunity to say something concerning them to the people of Southampton borough.

Not many days ago, a curate of one of the established churches officiated, owing to the illness of the rector of the said parish. In the course of his remarks he made reference to a sect of pious Jews, and said, "They keep a different day from what we keep; they keep Saturday." And he added, "I don't think we are keeping the right day."

Minds are being agitated on this important question. Our daily prayer is that the Lord will give us heavenly wisdom so labor that souls may be gathered to his truth and to the heavenly garner.

Two texts come home with special weight to my mind. One, the words of Christ: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." John 15:4. The other text is the words of David: "Restore unto me the joys of thy salvation, and uphold me with thy free spirit; then will I teach transgressors thy ways, and sinners shall be converted unto thee." Ps. 51:12, 13. We pray the Lord to make us indeed living branches in the heavenly vine; then our labors will not be in vain.

J. N. LOUGHBOROUGH.

THE TITHING SYSTEM.

SHALL we "render unto God the things that are God's"? In all our churches where the subject of tithing has been introduced, I think, so far as I have knowledge, the larger portion, or nearly all of the brethren and sisters, have signed the pledge to pay one-tenth of their income into the s. b. treasury.

There are those who no doubt will sign the pledge yet, and conscientiously act in harmony with the requirement of the word of God in this matter; while others may not venture to pledge to give unto the Lord one-tenth of what he in love and mercy shall bless them with strength and ability to gather, or that may, without any personal effort on their part, drop into their hands.

He who was rich, for our sakes became poor, that we through his poverty might be rich. And are we afraid to promise to do in temporal things what is required of us to carry on the last work of the church of God?

Should the Son of God ask some who profess to love him and his cause, and talk of hoping to meet him when he cometh, questions as pointed as he did James and John (Matt. 20:22), I fear they would not say unto him, "We are able."

The first quarter of the present year is nearly past. How is it about the "tithes and offerings" for the present quarter? Are you conscientiously saving the Lord's portion of your income? Or is it so small for this quarter that you give little attention to it? If so, you may justly fear that when you receive more, you will be negligent then.

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."

Angels watch the development of character, and weigh in just balances moral worth. Soon life's record will be made. A few more fleeting years, and the Master will come forth and pronounce a blessing upon those who have "been faithful in a very little."

The habit some have fallen into of paying no attention to systematic benevolence and T. and M. pledges is a bad one. Again, to let a debt accumulate for our periodicals and leave the T. and M. society to pay this, when with suitable care and attention to the subject at the right time, these could have been paid as well as other obligations, manifests a great lack of fidelity to God, to his people, and to our own spiritual interests.

On a certain occasion Jesus desired to impart some important instruction to his disciples; to this end, he "called a little child unto him, and set him in the midst of them," and taught them wherein to imitate him. May not the

followers of Christ learn from a child at present?

Within a few months I have seen children weep for fear their names would not be entered on the s. b. book again. Some little children are so trained, even in very poor families, that when they earn or receive a few pennies, they always conscientiously count out one tenth for the cause of God. An earnest worker tells of a little boy who said, "We can give the Lord one-tenth as well as not; for he gives us all we have, and we can give back one-tenth." "Every good gift and every perfect gift is from above." "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

A. S. HUTCHINS.

OUR SABBATH-SCHOOL WORK.

We have reason to be greatly encouraged by the increasing interest that is manifested in the Sabbath-school work, and by the good that is being accomplished.

Our State S. S. Associations will be a great help to all the schools if they will respond cheerfully to the effort that is being made by the State officers. We hope all our schools will notice the following suggestions:—

1. It has been recommended that each school should hold a business meeting in connection with the church quarterly meeting of April 6.

2. It is requested that each director shall consider the interests of the S. S. work at the district quarterly meeting.

3. It is recommended that there be a general attendance of S. S. officers, and all those especially interested in this work, at the State quarterly meetings, at which there should be a quarterly S. S. Convention.

4. It is very important that the State Associations shall have at the end of the quarter a report from every school within their limits. As next Sabbath is the last one in this quarter, let each school elect its officers for the next three months in the time usually devoted to general exercises.

On the Monday following this election, let the person who has acted as secretary during the quarter, fill out the blank report giving the full address of the officers just elected, and forward it immediately to the State Secretary. Let the Superintendent of each school that has not received a blank report from his State Secretary, drop him a line, stating the name of the school, the number of members, and the names and addresses of the superintendent and secretary. Schools outside of State organizations, and any who have forgotten the address of their State Secretary may report to

COMMITTEE OF GEN. S. S. ASSOCIATION,
Battle Creek, Mich.

ONE BLESSED THOUGHT.

SOME time ago, while in conversation with an aged brother who has been a conscientious observer of the Sabbath of the fourth commandment for years, he remarked, "I have one thing to be thankful for, that is, I have not seen one dark hour since I embraced the Sabbath." Precious testimony!

This man had been a deacon of the Congregationalist Church some fifty years; but living amidst Sabbath-keepers, his attention was called to the subject, which he, with his companion, gave a careful and prayerful examination, resulting in firmly settling each one in the Scriptural truth, that the seventh day is the Sabbath.

Many who have given this subject a candid investigation have settled the question in their minds in favor of the Bible Sabbath, who have not taken up the cross of keeping it. May there not be a large number of this class who could not say, I have not seen a dark hour since rejecting the light?

Light shines upon our pathway that we may be benefited by it. 1. That we may confess it; 2. That we may obey it, and rejoice in it, and thereby let it shine upon others; and 3. That we may be saved by obedience to it.

A. S. HUTCHINS.

HEALTH.

AGAIN I wish to express my decided belief, founded upon obvious scientific facts and testimonies of the Spirit, and confirmed by experience, that a plain diet of grains, fruits, and vegetables, prepared in the most simple manner, free from grease and other condiments, is the best and most wholesome, and will richly repay us for all the self-denial it costs, in exemption from colds and pains, and distressing ailments of numerous kinds.

No one can give specific rules to regulate diet under all circumstances. All are left free to act for themselves. But it is our wisdom to act

according to our best light. If we believe the testimony that animal food is not the best, it becomes us to act in accordance with this faith. If the meat-eater is more liable to disease, even to a tenfold degree if he eats largely of it, then it certainly is our interest to choose a more healthful diet. It is certainly best to prefer life to death, and health to disease.

The testimony of those who have thoroughly tested the effect of both animal and vegetable diet, ought to have some weight. For myself, while others are suffering from severe colds, I still am exempt. Not that I do not take colds at all, but they do not abide with me; they go as readily as they come. And rheumatic and neuralgic pains and troubles, with which I have been acquainted in former times, have left me, so that I only remember them as things long since passed away.

As a people professing the faith which we do, it is my settled judgment that we ought to make progress toward a pure diet of grains, fruits, and vegetables, free from animal fat and other condiments. Butter cooked in food is much worse than it is when spread upon our bread, and eaten in its natural state. The less of it in any way, the better.

R. F. COTTRELL.

DON'T GIVE UP.

I MEAN, don't become discouraged, cease making efforts, and thus lose what you have wrought. Very likely you have been burdened, if you are walking in Jesus' footsteps. Resisting sin and performing duty has cost you vigorous effort, severe mental struggles. The burden has seemed to grow heavier, the cares to multiply, while with sick heart and weary brain you could not feel that the work was moving on, that you were accomplishing aught for the Master. Perhaps, care-worn and sorrow-stricken, you have looked to the wrong source for comfort. Thinking only of your own sorrow, you slept instead of agonizing with the Lord. Of course you denied him; and then in your bitter regret, with the enemy triumphing over your downfall, you almost felt to say, "It is useless to attempt to walk in *this* way." But now that he has followed you, and comes with the tender inquiry, "Lovest thou me more than these?" can you refuse to engage the enemy once more in his name? Ah! you have learned a lesson, and from henceforth you will not try to bear your burden alone, but will share it with him. Now you are ready to say, while you feel his sweet smile of pardon for your lack of faith,—Give me some work, and make me able to do it.

"Oh, blessed work for Jesus! Oh, rest at Jesus' feet! There toil seems pleasure, my wants are treasure,
And pain for him is sweet.
Lord, if I may, I'll toil another day."

S. O. JAMES.

INTERESTING EXTRACTS.

AN old acquaintance writes: "Your very welcome postal is at hand, also the papers, which I was in quite a quandary about. Not recognizing the hand-writing, I could form no idea where they came from. You ask me to give my views of their contents. The Christian sentiment of the papers I admire; and I indorse their views of Christianity so far, as they are taught in the Bible. I respect you for your belief, and may God bless your efforts. Shall be pleased to hear from you further upon this subject."

A lady in Oregon says: "I have subscribed for your paper, and like it very much. I make no profession, but try to place before my children good moral reading. There are several societies of your people here. I think now I will attend their camp-meeting next summer."

We received a letter from a brother in Minnesota, stating that he had been sending reading matter to his sister in Lewis Co., N. Y., and that she had read and distributed it among her neighbors, and they had read; and all were very anxious to have the living preacher present the truth to them, and wished me to send the letter to some of our ministers to be used as a letter of introduction to her. I accordingly sent it to Eld. Jacob Wilbur, as he lives near there. In reply he says he will go soon. He desires our prayers. May God's sweet Spirit accompany him, and much good be the result.

MRS. WM. H. BROWN.

Adams Center, N. Y.

MANY are suffering from rheumatism who do not know that there is any affinity between rheumatism and tobacco. Some have learned that tea relieves the headache; but they fail to notice that those that take tea to cure the headache always have a headache to cure.

The Lord is coming, and he will then reward every man according as his works shall be.

The third angel's message will soon close, and it will make a difference with us whether we go with the message or not.

J. B. GOODRICH.

TO THE MISSOURI TRACT SOCIETY.

DURING the last few months I have left many letters unanswered, and orders for papers and books may have been neglected.

I have received some encouraging letters in regard to the cause in Missouri. If we do our part, the Lord will prosper the work.

Having broken my press, I can print no circulars until it is repaired, which will soon be accomplished.

D. C. HUNTER, Sec.

TO BRETHREN IN MICHIGAN.

ELDERS of churches and leaders of companies of Sabbath-keepers in Michigan, we wish to call your attention to Eld. Carrig's articles on quarterly meetings.

In the past, members have gone away from the church, and have remained away for years without reporting, and the church has known nothing of them.

And then there are the ordinances of the Lord's house. Are they meaningless? or does the Lord want his people to observe them?

We wish leaders of companies that have not an ordained elder to let us know in time, and as far as possible help will be furnished for the occasion.

MICHIGAN CONFERENCE COMMITTEE.

QUARTERLY MEETINGS IN DAKOTA.

I HEARTILY endorse what has been said about holding church quarterly meetings at the regular time, and would not under ordinary circumstances recommend any deviation from this rule.

I hope these meetings may be of special interest. Let the scattered members of our churches attend them as far as possible, and let us hear from those who are not able to attend.

Now let me say again to all the members and officers of our churches and tract societies, be punctual and faithful in attending to your individual duties, and then our work will all be well done.

S. B. WHITNEY.

Howard, Minn.

MISSIONARY WORK IN NEBRASKA.

Now is the time for earnest missionary labor in this State. With the opening spring, thousands of families are coming in from all parts of the world.

Don't wait, hoping to get a minister to give a course of lectures. Ministers are scarce, and during the summer will be laboring in the cities and towns.

Fremont, Neb., March 16.

STIRRING NEWS FROM SWEDEN.

THE following is an extract from Sister White's appeal of Feb. 6. The letter which accompanies it, is right to the point.

"In my last vision I was shown the importance of the work in Northern Europe. The people are awakening to the truth. . . . I was shown that many in Northern Europe had embraced the truth through reading.

The following letter from one who resides west of Stockholm is addressed to a sister in America who lives near Ishpeming, Michigan:—

—, FEB. 5, 1870.

"DEAR SISTER ANNA LILJA,— "Since I received your letter I have received another from Battle Creek, Michigan, inclosing a blank.

"I assure you that it was sad to read the last number of our good paper, hardly expecting to get any more the coming year.

"You can hardly believe, dear sister, the happiness we have evenings when we sit down to study. One takes the Harold and another the Bible, then, after earnest prayer to God, we begin the lesson.

The following is an extract from a letter written by this brother's daughter to the same sister in America:—

"BELOVED SISTER IN CHRIST: We are very thankful for the truths which are set forth in the Swedish paper. I love the Adventists. We are well supplied with men who reach the word

of God, yet I sigh for the time to come when God shall send a Seventh-day Adventist minister here. I believe if two could be found here to take a stand for the truth, I would be the third; but to take the first step I am not able.

The truth is getting a foothold in several different parts of that country. And as our warm-hearted brethren in America continue to send their papers and tracts, the work is continually spreading.

J. S.

Notes of News.

—TENNESSEE has elected a lady its State Librarian.

—THE German Reichstag will not be dissolved until autumn.

—PRESIDENT GREY has granted amnesty to 151 communists, including some of the worst of them.

—THE liabilities of Archbishop Purcell are at least \$6,000,000, and may exceed this sum.

—THE Jewish Times computes the number of Jews all over the world to be 6,503,000.

—NINE-TENTHS of the 99 criminals in the Ohio Penitentiary for life, owe their imprisonment to whisky.

—A DISPATCH from Calcutta, dated March 18, states that a great fire was raging in Rangoon that day.

—THE Portuguese explorer, Pinto, has arrived at Transvaal, having traversed Africa from west to east.

—THE Irish Presbyterian Church has just lost a gift of \$50,000 through its repugnance to what it regards as ritualism.

—THE Baptist churches in Sweden have increased from 9 with 476 members in 1855, to 253 with nearly 14,000 members.

—THE Sultan of Turkey ratified the Russo-Turkish treaty on the 10th inst., and exchanged congratulations with the Czar.

—THERE are 1,542 theaters in Europe, of which Italy has 348, France 337, Germany 191, Spain 168, Austria 152, and England 150.

—IN a single day in the first week of March, over 3,000 persons passed through Kansas City, Missouri, seeking new homes in the West.

—DURING last year 327,813 volumes of fiction were drawn from two free libraries in Liverpool, while only 113,391 volumes on all other subjects were drawn.

—THE United States is to have 40,000 square feet of space in the International Exhibition to be opened in Sidney, Australia, the first week in September.

—THE Northern Pacific Railroad has been running its trains over the Missouri river at Bismarck on rails laid on the ice, a bridge for which they cannot secure a patent.

—IT is believed that the newly-invented microphone may be utilized by detecting and announcing the subterranean explosions in volcanic districts which immediately precede earthquake shocks.

—THE damage by the recent flood at Szegedin, Hungary, is estimated at £1,500,000; 2,000 farm-houses have been destroyed. It is believed the waters will not entirely have subsided before July.

—AN ingenious Meriden mechanic has made a perfect steam engine, the works of silver and gold, which only weighs fifteen grains; and three drops of water, when heated into steam, will drive it twenty minutes.

—ISLANDS have repeatedly appeared near Sicily, through volcanic submarine action, and have disappeared again, within the last century. In 1783 the island of Nynoe rose above the sea off Iceland, and sank at the end of a year.

—JAMES FREEMAN CLARKE puts the Chinese question in few words very well in saying that in this country if a man is black we enslave him, if he is red we steal his land, and if he is yellow we will not let him come at all.

—TELEGRAPHIC rumors from Peking point to the possibility of war with Russia. St. Petersburg is so confident that this is the result of British intrigue as London is that Russia is backing Afghanistan in the existing unpleasantness.

—AT the opening of the Democratic 46th Congress in special session, March 18, it was commonly remarked, by both Democrats and Republicans, "Well, the Confederacy has captured the capital at last."

—IT is stated that in consequence of the shattered condition of the Pontifical finances, and the falling off of the offerings of the faithful, an attempt is being made, under the auspices of the confraternity of St Peter, to give a new impulse to the collection of Peter's pence.

—AFTER a recent storm in Reading and Allentown, Pa., a strange yellowish deposit resembling sulphur was found on the ground. In some places it was half an inch deep. It had the color and smell of sulphur, and burned as readily, emitting the same flame.

—ST. PETERSBURG, March 18. The Golos states it is more than probable that Russia has notified Turkey of her intention to leave troops south of the Balkans until she is guaranteed against the payment of the war indemnity being prejudiced by the terms of the projected Turkish loan.

—AT the recent sale of the Brinley library in New York, which comprised an extraordinary number of antique and curious books, one of John Eliot's Indian Bibles, of which only a few copies are extant, was sold for \$1000, and a perfect copy of "The Bay Psalm-Book," printed at Cambridge in 1640, was sold for \$1,200.

—AN estimable young man, the husband of a young wife, was killed in Cincinnati a few days ago, by the careless use of a pistol in the hands of a party of men who were intoxicated, and insisted on firing into the street. He was returning from a business trip East, and had just alighted from the cars at the time of the accident.

—A CORRESPONDENT of the Christian Weekly says that the gauge invented by Mr. Richards of Philadelphia to measure the 20,000th part of an inch, is behind the time, as he saw in Moravia, N. Y., in 1870, a gauge invented by a workman in the Philadelphia Mint, which would measure the 160,000th part of an inch!

—THE Peabody Donation Fund in London, according to the 14th annual report of its trustees, amounts to £699,131, of which £540,948 has been expended. By it 5,170 rooms have been provided for the artisan and laboring poor of that city, comprising 2,348 separate dwellings, occupied by 9,860 persons. The average weekly rent of each dwelling is 4s., 4d.

—THE Missionary Herald states that after one of the secretaries of the American Board had recently alluded in a discourse to the change wrought by the gospel in the Fiji Islands, a stranger told him that in 1846, when a boy, he was present at a cannibal feast on one of those islands, presided over by the king. Six years later he united with an assembly of 3,000 Christian worshippers on that same spot, and heard the king publicly avow his reception of Christianity.

—A SCHISM has sprung up in the Greek Orthodox Church which promises to be serious. The Greek government, after allowing it to exist undisturbed for the last five years, has sent officers to take the children from its schools and to close the churches, while all the clergy who have joined the movement have been ordered to retire to a monastery, where they will be subjected to severe penance. The leader of this new party is one Makrakis, who preaches about "restored Christendom," and proposes a reform within the existing church which shall restore the conditions that prevailed from the first to the third centuries.

—THERE was considerable excitement in the Reichstag on Monday, March 17, while that body discussed the report explanatory of the action of the government in instituting a petty state of siege in Berlin. Herr Liebknecht, Socialist, strongly censured the measure. He declared that his party is a party of reform, not revolution; he also defended the course of the Socialist deputies in not rising from their seats when cheers were given for the Emperor. Herr Liebknecht remarked, "If a republic is established in Germany,"—but he was unable to finish the sentence on account of the uproar. The President of the Reichstag censured Liebknecht's course, and threatened to deprive him of his right of speech. Count Von Eulenberg explained that the government's reason for proclaiming a state of siege was that Berlin was in great danger because it was the home of the Socialist agitation. Referring to what he termed the "assassination and murder epidemic," he said investigation showed that the instruments of crime were prepared in Berlin and East Prussia.

Obituary Notices.

"Blessed are the dead which die in the Lord, from henceforth." Rev 14:13.

WEBSTER.—Died, Feb. 10, 1879, at South Lancaster, Mass., Eugene A., only son of Daniel and Nancy Webster (both deceased), aged 11 years, 1 month, and 10 days. Remarks by the writer from 1 Cor. 15:26.

He sleeps the little sufferer sleeps; His trials all are o'er; The guardian One his vigil keeps, Till death shall reign no more.

Then when the trumpet we shall hear, And all the saints arise, We hope to meet our brother dear, And join him in the skies.

D. A. ROBINSON.

DYMOND.—Died of bronchitis, near Sterling, Kansas March 10, 1879, after an illness of ten days, Amelia, infant daughter of James and Bertha Dymond, aged four months.

The writer tried to set before the bereaved family and sympathizing friends the hope of believers as found in the words of Paul, 1 Thess. 4:13-18.

W. E. DAWSON.

MANN.—Died of pneumonia, Feb. 19, 1879, at Waterford, Ohio, Luther G., son of A. M. and B. E. Mann, aged 10 months. As we reached the meeting-house, another procession met us, coming to bury an aged mother. The two caskets were borne into the house at the same time. Neither party knew that the other was coming. During the services, and as the congregation passed between the dead, one a lady whose eighty-three years had fully ripened her for the tomb, the other a sweet babe torn from the aching breast of its mother, hearts were deeply moved.

A. O. BURRILL.

The Review & Herald

Battle Creek, Mich., Fifth-Day, March 27, 1879.

SPECIAL SESSION OF GENERAL CONFERENCE.

THE special session of General Conference announced in REVIEW of March 6, is postponed from the date there given to April 17-21.

As this is not the regular annual meeting, statistical reports from the different State Conferences will not be expected.

Make this a feast, if not of tabernacles, at least of The Tabernacle. We can now make all comfortable so far as a place of worship is concerned.

The Tabernacle is now finished, and will be dedicated on this occasion. It is a building plain, substantial, commodious, convenient, and every way worthy of the cause it represents.

Aside from this, the occasion will be one of great importance and interest. Bro. Andrews, who has not yet returned to Europe, will be present.

Above all, we need, and expect to receive, the blessing of God upon this gathering of his people.

GENERAL CONFERENCE COMMITTEE.

The article, "Startling results of the late Turkish War," given in another column, is from the correspondent of the Christian Union, dated Constantinople, Jan. 29, 1879.

YOUR THOUGHTS—WHERE?

THE old adage says, "Think twice before you speak." But some of our correspondents do not seem to think even once before they write.

Sometimes a correspondent requests an answer by mail, yet gives only the initials of his name, or perhaps his name, but no post-office, or perhaps his post-office and no name, and perhaps neither name nor post-office.

It is often the case also that we wish to write to the correspondent, but cannot, because of some such failure as one or all of those mentioned above.

OUR SABBATH PUBLICATIONS.

BRETHREN, have you read them? Do you know what they contain? Do you know which are best adapted to meet any particular line of argument against the Sabbath?

The Sabbath question has now become so prominent that ministers everywhere are preaching against the seventh day. Our friends naturally feel an interest in these efforts, and send in pamphlets and papers in which they are published, requesting that they be reviewed.

We thank the brethren for their remembrance of us. We are glad to receive these documents;

for we like to know what is going on in the line of Sabbath agitation; but to comply with their requests, and notice them all, would not be advisable.

It would be better to use the weapons already provided than to forge new ones. The Sabbath publications of this Office contain arguments which have never been, and never can be, refuted.

So we would say to the brethren everywhere, Acquaint yourselves with these works; select such as the occasion may require; and kindly, respectfully, but vigilantly, bring them to the notice of the people.

ATTENTION, KANSAS.

EVERY church in the State, that is not already supplied, should take measures to procure the bound volumes of Sister White's writings, called the "circulating library."

The next quarterly meeting will be a good time to make arrangements for procuring these books. Bring this matter up at your business meeting.

NOTICE.

We suggest that each State tract society hold its general meeting the 26th and 27th of April, the week following the General Conference and dedication.

We further suggest that Michigan hold its general quarterly meeting in connection with the dedication and General Conference.

THE APPLICATION.

PEOPLE should take care how they use illustrative adages. A physician had frequent calls to make on a ride of some distance, and his patient expressed her fear that it would be very inconvenient for him to travel so far on her account.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:7.

DISTRICT QUARTERLY MEETINGS.

To be held April 12, 13.

FOR Dist. No. 4, at So. Amherst, Mass. All in this district are urgently invited to come to remain both days.

DIST. No. 2, N. E., at So. Lancaster, April 12. The reports should be returned immediately after the church quarterly meeting.

At Belvidere, Ill. Send in reports, and be sure to all come to the meeting.

DIST. No. 9, Illinois, at Onarga. J. W. TAIT, Director.

DIST. No. 6, Ohio, at Mendon, at the house of Sister Vaneman. Let every member report, and send in a liberal donation.

DIST. No. 10, Iowa, at State Center. S. M. HOLLY, Director.

DIST. No. 2, Iowa, at Marion. J. T. MITCHELL, Director.

DIST. No. 8, Iowa, at Dunlap, Harrison Co. Eld. J. Bartlett will hold a two days' meeting in connection, commencing Friday evening.

DIST. No. 2, Mo., at Utica. Come, dear brethren, let us get more earnestly into the work.

DIST. No. 2, Neb., at Blue Valley. E. D. HURLBURT, Director.

DIST. No. 2, N. Y., at Roosevelt. As very important business will come before this meeting, we request a very general attendance.

DIST. No. 1, Kansas, at Bull City, Osborn Co. Eld. Smith Sharp will be there. We want a general turnout.

DIST. No. 4, Me., at Milton. We request a general attendance of the members and friends at these meetings. We invite the brethren and sisters at Fryeburg and vicinity to make a special effort to meet with us.

DIST. No. 4, Michigan, at Allegan, meetings to commence 10:30 A. M., Sabbath. Brethren, put forth an extra effort to be present.

DIST. No. 15, Michigan, at the house of Bro. D. A. Owen, near the County Farm. Let the members be in season. We shall expect a full report this time.

DIST. No. 1, Nebraska, at Decatur, Burt Co. Come to the meeting, brethren; and as far as possible be prepared to settle up the one-third, that we may pay for tracts already purchased.

DIST. No. 3, Indiana, at West Liberty, Howard Co., April 19, 20, 1879.

QUARTERLY meeting of the S. D. A. church at Gaines, Mich., at the Red School-house in Gaines, April 5, 6. Eld. H. M. Kenyon is expected.

THE Indiana T. and M. Society will hold its next State quarterly meeting at North Liberty, Ind., April 26, 27. This meeting is appointed one week later on account of the General Conference being held at the time of the regular appointment.

SALEM CENTER, Ind., March 29, 30.

THE quarterly meeting of the Jackson, Mich., church will be held at Tompkins.

IF the Lord will, I will meet with the church in Niantic, R. I., the first Sabbath in April.

THE Illinois T. and M. quarterly meeting will be held April 24-27, 1879. Hold librarians' and directors' meetings at the appointed times.

MICHIGAN State T. and M. quarterly meeting at Battle Creek, April 20, 1879. There are several reasons why all the T. and M. directors, and as many of our leading brethren as possibly can, should attend this meeting.

Publishers' Department.

IOWA S. B. TREASURERS.

WILL the S. B. treasurers of Iowa report to me the amount of money paid out during the present quarter, ending April 1, and also that of any previous quarter not reported? To whom was it paid, and when?

NOTICE TO MINNESOTA.

I HAVE now on hand a quantity of S. S. maps, S. S. Secretary's Records, and Class Records, Testimony No. 28, and Church Libraries.

NOTICE.—A blue cross opposite this note indicates that your subscription will expire in two weeks. Please renew at once, as we shall be obliged to stop the paper unless we hear from you in that time.

Books Sent by Express. S B Whitney \$3.52, H H Perry 3.50, D Maynard 4.88, John W Moore 3.67.

Books Sent by Freight. Amos Snyder \$16.34, J N Loughborough 173.03, J N Loughborough 30.00, Harrison Grant 251.38, Edward Lobdell 342.00, Nettie Grant 235.29.

Cash Rec'd on Account. S H Lane per Mrs S J Tilsbury \$22.32, Ira J Hankins 2.00, Smith Sharp 10.00, H F Phelps 5.00.

European Mission. Chilion W Neal \$69.00, Dexter Daniels 10.00. English Mission. Maggie Phillis \$5.00. Danish Mission. Nancy Herriman \$1.00, Chr Sorensen 2.00, John Lornitz 2.00, S Mortensen 5.00, Henry Ovensberg & wife 25.00, Andrew Olsen 25.00, Erik Christoffersen 1.00, Mary Christoffersen 50c, A M Christoffersen 25c, Jacob W Christoffersen 25c, Jacob Retrum 1.00, Stephen Olsen 1.00, Ole Jorgensen 1.00, Stine Bertelsen 50c, Karen Poulsen 50c, Pedar Sorensen 50c, Ole Hansen 50c, Niels Jensen 1.71, Soren Nielsen 50c, Svend Christianson 1.00, Marie Bertelsen 35c, L P Andersen 25.00, P H Sindley 1.00, Johan Magnson 2.00. Gen. Conf. Fund. Mrs A M Fulton \$1.00, Wolcott Allen 1.00, Alpha Chaffee 2.50, Alma Chaffee 2.50, L E & Emma June 6.20, J N Moulton 2.00, A friend 17.00. Mich. T. & M. Society. Dist 14 per C Van Horn \$3.24, Dist 3 A A Fairfield 8.00. Gen. T. & M. Society. Will Gregory \$1.00.

NEW BOOKS, FOR YOUTH AND CHILDREN.

GOLDEN GRAIN SERIES, a choice collection of instructive stories suited to the wants of children from eight to sixteen years and older, illustrated and beautifully bound in three volumes.

The Hard Way, 160 pp. 40 cts. The School-boy's Dinner, 160 pp. 40 cts. Grumbling Tommy, 160 pp. (in press). 40 cts.

GOLDEN GRAINS in TEN PAMPHLETS. The same reading as in the first two volumes, without pictures, in ten pamphlets of 32 pages each, 320 pp. 50 cts.

SABBATH READINGS for the Home Circle. In three volumes, containing moral and religious reading for the household; carefully selected, and compiled for the use of Sabbath-school and family libraries.

Vol. 1 is especially adapted to the wants of the youthful mind. 384 pp. 60 cts.

Vol. 2 introduces articles suited to the whole family circle. 416 pp. 60 cts.

Vol. 3 continues the same course of reading, introducing narratives setting forth the defects and duties of persons of all ages. 368 pp. 60 cts.

LIFE OF CAPT. JOSEPH BATES, relating his experience of twenty-five years on ship-board, with incidents of his rise from cabin boy up to master and owner. Here will be found the record of fearful dangers and adventures, and wonderful escapes and deliverances. Tinted paper, 352 pp. \$1.00.

THRILLING INCIDENTS in the political life of Francesco Urgos, while a soldier with Garibaldi, including his perilous escape from the tyrants of Rome, and his subsequent travels in Africa and Syria. 328 pp. \$1.25.

THE SUNSHINE SERIES. Stories for little ones in ten small books, adapted to children from the ages of four to ten years. In glazed paper covers. 320 pp. 50 cts.

THE CHILD'S POEMS. Containing "Little Will" and other stories teaching beautiful lessons of temperance and virtue. Bound in cloth, and richly embellished in gold and black. 128 pp. 30 cts.

THE GAME OF LIFE. Three lithographic illustrations, with explanations. These scenes represent Satan playing a game with man for his soul. Neatly bound in board. 50 cts.

THE ADVENT KEEPSAKE. A collection of Bible texts for each day in the year, on the subjects of the Second Advent, the Resurrection, etc. Muslin, 136 pp. 25 cts.

BIBLE LESSONS for LITTLE ONES. A Sabbath-school book designed for the use of beginners, and prepared with special regard for the wants of very young children. The language is simple and direct, and such as children can most easily understand.

Bound in flexible cloth, 84 pp. 15 cts. In paper covers, 84 pp. 10 cts.

NEW BOOKS.

THE SOUL AND THE RESURRECTION, showing the Harmony of Science and the Bible on the Nature of the Soul and the Doctrine of the Resurrection. This work is the outgrowth of an address delivered by request before the S. D. A. General Conference held in October, 1878. By J. H. Kellogg, M. D. 224 pp. 75 cts.

TESTIMONY FOR THE CHURCH, NO. 28. Containing appeals to ministers and people, with valuable warnings and instruction to individuals and to the church. It also contains a sketch of the writer's experience for a period of two years. By Mrs. E. G. White. 192 pp., paper covers. 25 cts.

THE SONG ANCHOR. A choice and popular collection of both old and new songs for the Sabbath-school and praise service. In preparing this book, the object has been to present a collection of music which has become popular throughout the world, and to add to this, new music which is equal to anything published. Over seventy of the pieces in the Song Anchor are entirely new. 160 pp. 50 cts.

THE BIBLE FROM HEAVEN. By Elder D. M. Canright. This work is an argument to show that the Bible is not the work of men, but is in deed and in truth the word of God. 300 pp. 80 cts. Revised edition, tint paper, (in preparation) \$1.00.

CONSTITUTION OF THE T. AND M. SOCIETY, with instructions to Officers and Members. 36 pp. 5 cts.